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ABSTRACT

A look at the case method of studying higher education ministries begins with an essay on the use of the method and is followed by three case studies. In the introductory essay, Robert A. Evans discusses the advantages of the method: that it represents slices of real life and not imagined illustrations of issues, that it can focus on specific issues that require examination, and that it can facilitate progress toward three goals of instruction: wisdom, maturity, and discernment. Hints for teaching and learning the case are given including the instructor role, preparation for discussion, and teaching tools. The first case study presented, by Douglas H. Gregg, examines the campus ministry's role in helping a new and controversial faculty member deal with a difficult academic issue. The second case study, described by Alice Frazer Evans, looks at the role of a woman pastor in dealing with the problems of Iranian students on the campus shortly after the 1979 taking of American hostages in Iran. The final case study, also by Alice Frazer Evans, focuses on the issue of student desire for opportunities for worship at a state college. In each case study, ideas are presented for the uses of the case and areas for possible discussion. (MSE)

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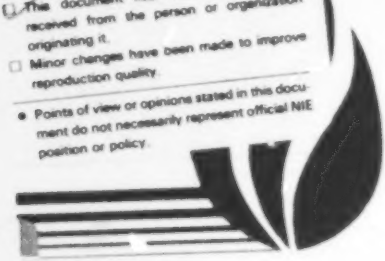

Case Studies in Higher Education Ministries

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Robert A. Evans
Alice Frazer Evans
Douglas H. Gregg

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PREFACE

The writing and editing of *The Recovery of Spirit in Higher Education* (New York, Seabury Press, 1980) by Robert Rankin involved several ancillary projects that were not included in the final volume. Among them was a series of case studies prepared by Alice Frazer Evans and Douglas H. Gregg as imaginative means to explore the three main themes of the Rankin volume.

These materials were generously made available to the National Institute for Campus Ministries for publication in a companion piece to the larger work. We believe these case studies will not only enhance the usefulness of the essays in the Rankin book, but they will expand the range of interpretive tools available to us in the cause of ministry in higher education. They can serve as lively entrees to discussion of the character of ministry in academic settings and should receive such use by local and national boards and the various circles of faculty, campus ministers and students who play the critical roles in this ministry.

Robert Evans of The Hartford Seminary Foundation has provided a rich introduction to the usefulness of the case study method with specific hints for teaching and learning. One would hope that his suggestive comments would lead the reader to other sources of case study education, including the issue of the *NICM Journal* ("Case Studies: Parish and Synagogue Ministries in Higher Education," Fall, 1979, Vol. 4, No. 4.)

We hope that these materials will serve a catalytic purpose in raising some of the problems and possibilities of ministry in higher education. We are grateful to Robert Rankin and The Danforth Foundation for helping us make them available.

Robert L. Johnson
President, N.I.C.M.

THE CASE METHOD AND THE MINISTRY TO HIGHER EDUCATION

Robert A. Evans

Frequently we communicate more about our theological and educational commitments by "how" we teach than by "what" we teach. In a volume that explores spirituality, reflection/action and community in the context of higher education it is imperative to ask how one can correlate the theories examined and the actual practice of ministry in this setting. One methodology among others which bears promise as a faithful and stimulating means to enable the appreciation of these ideas, the case method, has been incorporated into the design of this project.

It is my assignment to introduce briefly some goals that inform this particular teaching-learning methodology. I will also suggest some practical hints for employing the cases that conclude each of the three sections of this work. One's encounter with the provocative ideas on ministry raised by the contributions to this volume will be enhanced, I contend, by the use of cases. The cases may also facilitate some of the values the authors recommend for higher education.

James Bryant Conant evaluates the introduction of the case method at Harvard Law School by Dean Christopher Columbus Langdell as so innovative that, ". . . Langdell is to be placed among the great American inventors of the nineteenth century."[1] Conant declares that this uniquely American contribution to education by Langdell ". . . was revolutionary in its impact on the United States as, say, the McCormick reaper."[2] Theological education and reflection took until the 1970's to seriously explore this revolutionary technic in a systematic way through the Case Method Institute. Its founding director, Keith R. Bridston, has more fully described its genesis which also occurred in Cambridge, Massachu-

1. Conant, James Bryant, *Two Modes of Thought: My Encounter With Science and Education* (N.Y.: Simon and Schuster, 1964) p. 45.

2. Ibid. p. 33.

setts.[3] Now, eight years later, over a thousand cases containing an explicit theological dimension exist along with 1,500 professors, pastors, chaplains, and lay leaders trained to teach by this method. Direct application in the ministry to higher education was initiated by Myron B. Bloy, Jr., in an edition of the NICM Journal entitled, "Case Studies: Parish and Synagogue Ministries to Higher Education."[4]

The three cases contained in this present work represent a variety of issues involved in ministry to higher education which call for a response: the relevance of spirituality, the implications of action, and consequences of community. A significant factor common to the cases is that each describes an actual slice of life in the world. None of the cases is an imaginative illustration designed to undergird a theological point about to be or already made by a campus minister, pastor, or lay leader. Each case has been field researched and incorporates the actions, statements, and expressed feelings of the participants in these campus settings. The authors are trained case writers who seek not to interpose their own judgments and convictions into the situation. Though the cases are disguised in order to respect and protect the privacy of the persons and institutions involved, the key participants have approved and released their own cases for publication in this form.

However, a case, at least as it is employed in this book, is not simply a case history or a verbatim that includes either the entire range of background data or all the comments made on a given occasion. The selection of information focuses on specific issues or problems that require a response or a decision on the part of one or more participants in the case. Each of these cases seeks to raise issues of sufficient significance for higher education and ministry to merit analytic scrutiny and a quest for creative alternatives. Problems with substantive ambiguity are posed so that men and women of intelligence and sensitivity would genuinely disagree about what ought to be done. The case itself does not supply an answer or solution to the dilemma. Rather, the case focuses on a decision point – a decision concerning action and/or understanding. Both types of cases, for action or reflection, demand a response and seek to place the responsibility for that decision not only on the characters in the case, but also upon the participants studying and discussing the case. What stand would we take in a similar situation, and what reasons would we give for our decision? The focus in the case method is toward owning one's decisions and developing intelligible rationale for one's stance. Informed by

3. In the "Preface" to Evans, R. and Parker, T., eds., *Christian Theology: A Case Method Approach* (N.Y.: Harper & Row, 1975) pp. xi - xv.

4. Fall 1979, Vol. 4., No. 4.

the articles that precede each case, the specific situation seeks both to open up the alternatives creatively and to concretize the decision.

Though a teaching method can serve several functions, I have found the case method particularly conducive to the implementation of three of my primary goals in teaching. The goals also coincide, I believe, with the themes highlighted in this study of ministry and higher education. No one case or article will illumine all the issues or promote each goal. Yet the pedagogical method recommended here can be extremely effective in facilitating these goals.

Wisdom has a rich and varied meaning in the biblical and theological tradition. This value is consistently seen as beginning with a relationship to God which acknowledges God's power and authority and is often spoken of as the fear (i.e. awe) of the Lord (Psalm 111). It is also recognized that the Lord gives wisdom to those who seek it. This wisdom includes the capacity to integrate understanding and action. The wise person has the skill to "bring together" the insights about how God encounters his people with concrete decisions about the reality of human life in the world. Wisdom involves faithfulness and the knowledge to apply understanding so that the gap between faith and practice is bridged in the life of the religious community and therefore in the lives of its members. Wisdom contains the root "to see"; one could say that to be wise in the Christian sense means to know where to look for the sources of God's grace when confronted with the demand to decide, act, or understand. It is the wisdom of Israel and of the Church which is the goal of our relationship to God and fellow believers. Wisdom is the aim of our interaction that brings integration to living.

Cases function in at least two ways in relation to wisdom. First, they function as "catalysts" for theological thinking by posing the concrete issues in such a penetrating and demanding form that readers often return to the biblical and theological resources with a new vitality and commitment. The preceding articles contribute to the quest for wisdom by providing illustrations of the integrative process in theological reflection. Second, for those seeking wisdom, the case may also function as an evaluative instrument in testing the degree to which integration has progressed and the insight of the authors has been understood and applied.

Maturity. From the Wisdom literature of the Old Testament to Paul's first letter to the Corinthians (the second and third chapters) down through the generations of the Jewish and Christian communities of faith, believers have sought not only wisdom, especially the wisdom of God, but also maturity. It is, according to Paul, among the mature that one may impart wisdom. One dimension of maturity is the ability to make decisions guided by faith and to take responsibility for the conse-

quences of those decisions within the community of faith and beyond it. Preliminary data seems to affirm that the case method both forces and facilitates this theological "owning" process. It encourages participants to be more critical of their own theological assumptions and more open to hearing with appreciation the position taken by others from a different theological perspective. The cases in conjunction with the articles seem to test the adequacy of theological theories and educational interpretations against experience. The method encourages interconfessional and interdisciplinary dialogue as one seeks understanding that is mature enough to comprehend the theological pluralism in our midst and demanding enough to insist that one's own position be clearly articulated and tested in the community of intepretation that is constituted by the wider community of faith.

Discernment is a special kind of perception that depends on the development of skills or capacities within the community. Discernment is the keen judgment or insight that is the basis for integrating wisdom and responsible maturity. This insight is more than knowledge, since discernment requires both intuition and sensitivity to discriminate between alternatives and their implications for faithful response. Discernment demands skills in analysis, critique, and creativity. The eye of faith seeks to analyze the crucial issues and options, to criticize constructively what has occurred and the assumptions that underlie decisions, and to propose creative and compassionate alternatives for the problem encountered. Since discernment, like wisdom and maturity, is a gift of God given in community, we depend on and turn toward our brothers and sisters as we strive toward these and other goals of a vital community. The cases may provide the opportunity to develop discernment and to build community as we experience and learn to trust one another's insights.

Hints for Teaching and Learning

The cases are designed for reflection by an individual reader employing the learning guide prepared by the case author. The cases are especially prepared, however, as instruments for discussion in which an informed chaplain, pastor, or lay leader might "teach" the case. This dialogue might occur in a student and/or faculty group, a congregational committee or gathering considering a ministry to higher education, or in a denominational or university committee authorized to support and supervise such a ministry. In each instance suggestions drawn from the experience of trained case teachers may be helpful.

Role of the Instructor. The dilemmas evident in these life situations drawn from three campus ministry settings do not, in the opinion of the case authors, have only one applicable solution or single theologically appropriate response. However, some responses are usually more adequate than others. The excitement and power of cases as learning tools is

in allowing and assisting participants in the discussion to discover for themselves not only what decision the person in the case might responsibly make, but what decision the participant would make in a similar situation and why.

One might draw an analogy between a case and a mystery story. A mystery has clues to be discovered and assembled in order to discover the solution. The case, similarly, has clues which, evaluated by the participants' criteria and values, pose various "solutions" or alternative types of response. The case teacher in this situation is not usually seen as a dispenser of information or knowledge. Rather, he or she is a co-learner along with the students in analyzing the case and proposing responsible and creative alternatives of understanding and action. The first function of the case teacher is to foster a meaningful dialogue among the participants, to highlight verbally or on the blackboard the issues and insights they mutually discover, and finally to assist by employing his or her own resources in the summary and clarification of the insights which arise from the discussion of the case. This is the role of the facilitator in the learning process. The responsibility for clear goals and objectives for a given discussion session, of course, rests with the instructor. The case teacher does not relinquish appropriate authority for guiding the discussion in this approach; rather, the instructor's resources and skills are reflected in the quality and rhythm of the discussion.

If the instructor allows the class to speculate far beyond the data in the case or get caught up in arguing about a minor issue, this may add to the excitement but impede real progress. One role of the teacher may be periodically to remind the class to be responsible to the material in the case, even if their conclusions quite properly move beyond the situation in the case. Some instructors find that simply to ask, "What evidence do you have that your suggestions might work?" keeps everyone honest. The participant is then free to call on the case or personal experience to interpret his or her view.

Some case teachers report that a useful means of guiding a discussion is to record on the blackboard or on newsprint the essence of what a participant has contributed to the conversation. The role of interpreting and organizing a participant's remarks and showing the relation to other points is crucial for the skilled instructor. One case-teaching style involves probing the respondent to clarify what was said or alternatively for the instructor to rephrase it and then check out the rewording with the contributor. The participatory style of the case method can be unusually effective in drawing out a personal response from participants. Experience indicates that the case teacher needs to be constantly alert for vulnerable forms of self-disclosure not foreseen by the participant.

Preparation for Case Discussion. Learners and teachers alike have parallel responsibility to master the case facts and comprehend the situation. Experienced case teachers usually prepare a teaching note or discussion plan which lists: the central issues, the principal characters and their feelings in each drama, the major events and dates in the case, and the theological resources available to the characters as well as to the participants. Thinking through the various paths the case principals might take, not to supply an answer, but to enable better learning in the form of clear questions or additional data, tends to sharpen the discussion. The suggested teaching note is seen by many only as an aid to the teacher's own creative imagination based on experience with each case.

Teaching the Case. There are different styles of initiating a case. Some instructors recommend beginning with a survey-type question: "What is the situation in the case? What does the problem seem to be?" Such a question provides a wide range of entry points into the dialogue. The second step is to ask for a deeper analysis of the problem or situation. On other occasions the instructor may wish to ask for a conclusion immediately: "What would you do if you were David Logan (in the first case), and why?" The reasons and rationale for the decision emerge during the discussion. Conflict of opinion and controversy is characteristic of and constructive in a lively case discussion. Honest conflict is a great learning tool *if* the reasons for the difference of opinion are made clear. The case teacher may often wish to highlight the conflict by putting respondents in direct dialogue with one another.

Especially as a session nears its conclusion the instructor may encourage the group to build on one another's suggestions, sketch concrete alternative solutions, and then critically compare these alternatives and their consequences. One value of using the case method with some regularity is that participants and teacher develop skills of analysis and presentation. Discovering the benefits of interdependent dialogue, the quality of discussion increases, experience indicates, as all participants become comfortable with the method.

Additional teaching tools which have been employed by other case teachers are listed here to suggest the variety of ways in which cases can be taught:

1. **Role Play.** An exciting way to heighten existential involvement with a case and to introduce an affective dimension is to ask participants imaginatively to assume the roles of the persons in the case for a specified period in the discussion. In a group role play or simulation experience the instructor might, for instance, invite the entire study group to be the Board of Directors in dialogue with Kate Gilbert (the second case), or an individual role play might be set up between David Logan and Lloyd James. In this controlled use of role play the experience of many teachers

is that rather than asking for volunteers it is better to seek permission from participants who give evidence in the discussion that they understand the issues and can identify with the characters in the case. This permission is carried through in the "de-roling" process following a five-minute role play where the participants' personal integrity is guarded by checking with them first: "How did *you* feel about the conversation? Were you comfortable with what you said?" When they have shared, the instructor may turn to the other members of the group to discover what they learned from the role play or how they might have played the role differently.

2. **Voting.** The dialogue may sometimes be focused or brought alive by the call for a vote on a controversial issue, e.g., Does Kate Gilbert accept or refuse the invitation to go to Iran? Should Sharon Baker press Tom Everett for continuation of worship services in The Hub? (the third case). Most instructors record the vote on the board and when persons are reluctant to take a position, a category of "undecided" provides a possible opportunity to test the impact of discussion by taking a second vote later. The dynamics of case teaching reveal that a decision point may be clarified by pushing persons to decide and to defend their choice. Many instructors also use the vote to probe for implicit reasons and assumptions that stand behind a given decision. A second vote and a discussion that unpacks why any switches were made may illustrate how the group has really informed and persuaded one another as a community of interpretation.

Concluding the Case. In providing a "wrap-up" some case instructors find it constructive on occasion to ask participants what they learned from the case and from one another and then list these learnings as a communal summary. However, on other occasions the instructor may appropriately have important insights or an integrative way of understanding the case or issue that he or she has a responsibility to share. The pattern of identifying these contributions as the concerns of the instructor and thus distinguishing them from any suggestion that this is *the* solution, most case teachers find is an important element in the learning experience. Some instructors introduce their own summary with a style which says, "This way of thinking about the case interests me and so I share it with you. Try it on and see if it fits the case. If not, discard it."

Additional Resources. For further information on additional cases or training in the method or for information on a case newsletter, one may contact the professional society – Association for Case Teaching (ACT), c/o Hartford Seminary Foundation, 77 Sherman Street, Hartford, CT 06105 or the Director of Case Development for the Association of Theological Schools, PO Box 396, Vandalia, Ohio 45377. Also the Intercollegiate Case Clearing House (ICCH), Soldiers Field, Boston, MA

02163 provides a bibliography "Cases for Theological Education" and distributes cases at cost. A bibliography of recent case books and articles on case writing and teaching is available from the ACT or ATS representative upon request.

"RENEW A RIGHT SPIRIT AMONG US"

David Logan, Chaplain of Raymond College, nervously rearranged the papers on his desk. He glanced at his watch. 10.25 a.m. In thirty-five minutes he was supposed to be in the office of Professor Lloyd James, Chairman of the Religious Studies Department, for final discussion regarding the ethics course David was proposing to teach the coming Fall semester, 1977. The meeting with Dr. James had seemed routine a week before, when David made the appointment. But now, given the events of the past week, and especially the previous night, he was suddenly confused and uncertain.

Should he tell Dr. James that several students were planning to boycott his class and take their complaints to the Dean? Or, what was even more disquieting to David, should he share his own doubts and questions regarding Dr. James' teaching? His sharing might not make any difference, and might even jeopardize his chance to teach the ethics course. David's inclination was to cancel the appointment and hope for things to blow over. But it was possible, if he didn't share, or challenge Lloyd James in some way, that things could conceivably grow much worse, for the department, Dr. James, and especially himself.

David Logan

Raymond College, a highly selective undergraduate liberal arts college of 1200 students, had been founded by Methodists in the mid-19th century, but had long since lost its religious ties by the time David Logan arrived to be Chaplain in the Fall of 1975. David was excited about being at Raymond College because, as he explained to the college search committee, he felt "uniquely qualified to bridge the 'divisions' he perceived within the Christian community on campus." David's own background was in the "liberal" wing of the Methodist church, which he respected for its stands on social issues and concern for the whole person. A personal conversion experience during his college years had given him, in addition, a deep sense of the importance of prayer and Bible study and a strong sympathy for a more evangelical expression of the Christian faith.

David was pleased, during his first year at Raymond, with the degree of communication and mutual trust he had been able to foster among the various fellowship groups and the diversity represented in the public Protestant worship service under his charge. The worshipping congregation represented students from mainline Protestant traditions as well as various conservative, evangelical and pentecostal backgrounds. David worked with a part-time Jewish rabbi and Catholic priest to support religious expression and programming among all the religious groups on campus. His concern, especially in his role as pastor to the Protestant Christian community, was to encourage a balance between the "inward" and "outward" expressions of religious faith.

At the end of his first year at Raymond College, David was able to arrange an appointment to the faculty as Assistant Professor of Religious Studies. The President of the College made it clear that he was not "expected" to teach, but that he was welcome to do so if he could work it out with the religious studies department and it did not interfere with his duties as Chaplain of the College. David was grateful for the opportunity to teach. His doctoral work had trained him for teaching in the areas of Christian theology and ethics and he believed that his relationship to other faculty would be partly dependent on their views of his competence and ability, especially in the classroom.

David was also attracted by the challenge of teaching. He knew from his own experience in college and graduate school that many professors had little feeling for what they knew and little knowledge of what they felt. They often appeared to examine the truth like a precious antique that had no bearing on the present moment. David believed that the traditions and documents of religious faith were alive, even in academic study, and that the classroom experience could excite and kindle the spirits of students. He was eager to try teaching and began work on an outline and syllabus for a course in Christian ethics. He hoped to gain approval to teach the course as part of the regular curriculum of the religious studies department, beginning in the Fall of 1977.

Professor Lloyd James

David got to know Professor James through infrequent department meetings and informal gatherings during his first year at Raymond College. He found the professor to be friendly and outgoing, if a bit "crusty." Dr. James was a full professor and senior member of the four person religious studies department. An ordained Methodist minister, Dr. James had done some campus ministry before completing his doctorate and entering teaching. He had been at Raymond for twenty years, teaching courses in biblical literature and Near Eastern Studies. Though no longer active in a local Methodist church, he had kept his ministerial status in tact. He told David that he attended a Methodist church when

he could, but that he much preferred, "in his later years," the richness and complexity of the high mass at a nearby Anglican church.

On two occasions during David's first year, Dr. James complained at length about the decreasing enrollment in his classes and blamed the problem on the "growing trend toward fundamentalism and anti-intellectualism among the Christian students on campus." He was angered by questions he received in class regarding the value and importance of biblical criticism and literary analysis. "Students today are more interested in having some kind of absolute authority than in knowing the truth," he said, "whether it be the authority of an infallible Pope, or of an inerrant Bible, or of religious doctorine." Dr. James was adamant in insisting that faith commitments should not interfere with the academic pursuit of truth, and David remembered that he and the other three members of the department had nodded in agreement during the discussions.

Two or three times during the year, students had come to David and complained about Professor James. They felt attacked in class for their viewpoints and belittled and put down and even judged academically for their personal beliefs. David remembered counseling the students to keep an open mind. "Every class," he had said, "has its own value assumptions and presuppositions – whether it's in religion, psychology, or the sciences – and it is important to question those assumptions. You don't have to accept everything, but it is important to listen and integrate what you hear into your previous understandings." David remembered wondering, when he heard the complaints, whether as Chaplain, he would suffer the reverse problem. Would he be accused of offending the sensibilities of the more secular students in the classroom if he talked about the importance of the Bible for communities of faith? Could he bring religion to life in the classroom without compromising academic integrity?

Ken Ferris

During David Logan's second year at Raymond College, in the fourth week of the Spring semester, 1977, Ken Ferris, one of the more conservative leaders of the evangelical fellowship, complained bitterly to David that Dr. James' class in biblical literature "was impossible." According to Ken, Dr. James was "systematically putting down the Christian students, denying the validity of faith claims about Scripture, and leaving no room for the expression of opinions in class other than his own." As a result, Ken and a number of the Christian students in the class were thinking about either boycotting or dropping the course and, more specifically, sending a delegation of students to talk to the Dean of the Faculty about the problem. Ken asked David if he would support them by coming with the group when they talked to the Dean.

Ken's request startled David. He knew Ken to be a bright and sometimes opinionated student, with whom he had disagreed on occasion during the previous year regarding theological understandings and specific interpretations of Scripture. David cautiously tried to deflect Ken's anger by suggesting some of the positive benefits of Dr. James' approach to Scripture. "We have a much fuller and richer understanding of the Scriptural texts in their original setting because of the tools of historical analysis and criticism," David said.

"I don't want to limit the findings of historical criticism," Ken responded. "Some of it is useful. But I do want to limit the authority conferred upon many of its conclusions. The Bible is first of all the revelation of God. It has authority in our lives. Instead of simply examining it objectively and thereby controlling it, we should submit to its authority and try to understand what God is saying to us through it. You see, when Dr. James gets through with his historical analysis of the four gospels, there is not much left that he considers to be authentic. Students taking his class are left with the impression that the Bible is not true, that it was made up by people to fit the circumstances and demands of their culture. Dr. James, and not the Scripture, ends up being the authority and when one of us suggests alternative conclusions, he ignores us or puts us down. Today, in class, I asked a question about one of the points he was making and he stared at me for fifteen seconds before ignoring my question and going on with his lecture."

"In the academic classroom," David replied, picking his words carefully, "Dr. James is obligated to present the biblical material from an objective point of view, and to keep his own religious views out of the discussion . . . ."

Ken broke in. "Dr. James is so dogmatic about the secular assumptions that underly the academic enterprise that you could say they constitute his religion. That's the viewpoint that prevails! It really bothers me that a whole bunch of students come into his class every year with minimal church background and spiritual experience and have their faith undermined and their spiritual lives brought into question. It may not be his self-conscious goal to destroy faith but it is the end result of the way he teaches. It's a travesty! Dr. James is an ordained Methodist minister and yet he doesn't seem to believe in Christ; he is an 'expert' on the Bible but he treats it as an historical document without any spiritual power. He shouldn't be teaching classes in the Bible."

The discussion continued for another thirty minutes. Ken urged David to support the students in their complaints to the Dean. David counseled that such action would polarize the situation and end any dialogue that might be possible between the students and Dr. James, thereby eliminating the possibility that the students might have some

positive effect on Dr. James' attitude and approach in the classroom. "It's not a time for anger, but for dialogue," David had cautioned. "Christ said 'love your enemies!' What does it mean for you to love Dr. James?" At the close of the discussion, Ken agreed to get the students to wait a few days before taking any action while David consented to talk to Dr. James about some of Ken's complaints and to think about ways to open up further dialogue with Dr. James.

During his conversation with Ken, it occurred to David that if Dr. James could be persuaded to share some of his personal views in an informal setting outside the classroom – if students had a chance to hear Dr. James in a different setting and see that he had his own deep religious beliefs and experiences – then the students would be able to accept what he said in the classroom with a more open spirit. David made some calls that afternoon and was able to arrange for Dr. James to speak on the next Tuesday evening, at an open meeting of the liberal Protestant group, on the topic, "The Bible, the Spirit, and the Christian Life." Encouraged about the prospects for reconciliation, David passed word about the open meeting to Ken and other leaders of the evangelical fellowship.

During the few days before the Tuesday evening meeting, David made it a point to ask students about their experiences with Dr. James. He was surprised and worried to discover that many students supported the kinds of criticisms Ken had made. A number of the Catholic students, while not particularly bothered by Dr. James' treatment of the Scripture, felt that he was often dogmatic in class and didn't listen to other viewpoints. Mary McDonell, president of the Catholic fellowship, said: "What you get is the fifth gospel, the gospel according to Lloyd James." Larry Stevens, chairman of the inter-faith council and a key leader of the evangelical fellowship, whom David had come to trust and respect for his openness, confided in David: "I took Dr. James' class when I was a freshman and made serious attempts to support my point of view in class, but Dr. James would not grant any real credibility, academically or otherwise, to what I said. I finally gave up asking questions and entering into the class discussion. I wrote my final paper on the book of Hosea, which is supposedly a mishmash of various authors. I chose not to discuss source criticism at all, but simply to treat the text as it stood and to try to understand what it meant in its present form. I got a D on the paper and a C in the class, the lowest grade I've received at Raymond. I really feel it was the result of not fulfilling the teacher's expectations and that I was judged partly for my personal beliefs. I know those are harsh statements to make, but I have hesitated to take another religion class the past three years because of that experience."

The Meeting

By Tuesday evening, David was apprehensive. Many people were present at the open meeting, especially members of the evangelical fel-

lowship. Dr. James opened with a statement regarding the historical nature of human existence and the progressive understanding of God evident in the Scriptures. "The biblical testimonies did not come directly from God," he said, "but have their own history of human development. The tools of biblical criticism have given us a fresh appreciation of the Bible as a real book written by real men with a real message. Through it we see how God revealed and reveals himself in past and present times – indirectly, through important men and natural events which bear witness to something divine." He concluded by saying that for him, the primary value of the Scripture lay in its aesthetic qualities and not in its specific time-conditioned attitudes toward prayer, material possessions, or moral behavior.

Responding to a student's question about prayer, Dr. James elaborated further that he thought prayer to be a useful form of introspection, a technique that could help one reflect on oneself and the things at hand, and perhaps help one to change and be more sensitive to others. "Prayer affects the one praying," he said. "God doesn't intervene in the natural order!"

There was a slight pause before Karen Gleason, one of the evangelical students, hesitantly offered: "I don't think prayer can alter what God has ordained but it can open the way for God to do what He wants to do for us. In some way, I believe, God depends upon the cooperation of our prayers in the release of His power in our lives. John Wesley said that 'God does nothing apart from prayer.'"

Dr. James responded: "But that makes prayer sound like some magical manipulation of God. Think now: if God does intervene in the natural order, surely he would overcome needless suffering and injustice in the world. Hitler's extermination of six million Jews could only be possible in an impersonal world where human evil is free to triumph."

"But this isn't an impersonal world!" Karen rejoined. "God is not abstract. He is personal and real. Therefore, it seems to me impossible to believe that God would finally allow evil designs to triumph. God does intervene in the natural order – that's what the incarnation, the 'word made flesh,' is all about. Prayer must affect events and circumstances as well as the one praying. Didn't Jesus say, 'Whatever you ask in prayer, you will receive, if you have faith?' Our problem is that we are weak in faith and we don't pray with conviction."

There was silence for a few moments before Dr. James replied. "We can't take the Bible literally. For example, Jesus didn't mean it literally when he said, 'Whatever you ask in prayer, you will receive, if you have faith.' If he had meant it literally, then surely the thousands of prayers offered up for the Jews in Germany under Hitler would have been

answered; but they weren't. Surely not everything we ask for can be granted to us. What we ask for might not even be good for us, or in God's will. Remember that Jesus also prayed, in the garden of Gesthemane, 'If it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt.' "

"But he wasn't praying to an impersonal God!" a student on the other side of the room interjected. Ignoring the comment, Dr. James asked Karen if she could give him an example of answered prayer. "Yes," Karen said. "I belong to a prayer group at my church that prays regularly for people at Raymond College. Our prayer group, our whole church, believes that an effective ministry to the college has to begin with prayer and proceed in prayer so that God's power and blessing can be released. We have seen that happen! There has been increased witnessing on campus. More students have accepted Christ in the last four months than in the previous four years at Raymond. More than fifteen people have been 'filled with the Holy Spirit' and have received spiritual gifts of tongues, prophecy and healing. A few days ago, a member of our prayer group, who graduated from Raymond a few years ago, had a vision that Raymond College was being cleansed by the Holy Spirit and that many blessings had been granted in answer to many prayers."

"But you cannot make a direct cause-effect relationship there," Dr. James replied. "Even if the things you have mentioned actually did happen, there are too many factors involved, too many variables that have to do with our present culture, student interest in religious authority and experience, the mix of people on campus, and so on, to be able to say that these things are answers to prayer or that they represent God's intervention in the natural flow of things."

At that point, Ken Ferris interrupted to ask Dr. James what he meant, in his earlier comment, when he said the "aesthetic qualities" of Scripture were more important than its ethical teachings?

"What I am captivated by most is the beauty of Scripture," Professor James replied enthusiastically, "especially the Psalms and Wisdom literature. They remind me how vast and mysterious is God and the universe. 'Vanity, all is vanity,' cries the preacher in Ecclesiastes. 'What is man that thou art mindful of him?' writes the Psalmist. I love the liturgy of the Anglican service, for example the words from Psalm 51 which begin the Daily Office:

> 'Create in me a clean heart, O God;
> and renew a right spirit within me.
> Cast me not away from thy presence;
> and take not thy holy spirit from me.
> Restore unto me the joy of thy salvation;
> and uphold me with thy free spirit.'

These words, and the beauty of their expression, get me outside of myself; they shatter the ordinary spatial and temporal limits of consciousness and remind me of my place in the universe, as a mere mortal, a grain of sand. And in the process my spirit soars and I'm transported into the presence of God."

"But," Ken rejoined, "what does it mean to have a 'right spirit within us,' and not just a 'right spirit' but the the Holy Spirit? What do you think Jesus meant, for example, when he said in Mark's gospel that 'whoever blasphemes against the Holy Spirit never has forgiveness, but is guilty of an eternal sin?' "

After a pause, Dr. James said. "To me, the Holy Spirit is that which is good in everything. In every object, in every person, in every event, there is something good – not in an ethical or philosophical sense but in the simplest common everyday sense. If one does not see this good, if he condemns everything irrevocably and sees only the bad, in short, if he is incapable of seeing the good in things and people, then this is the blasphemy against the Holy Spirit."

"That's twisting the Scripture," Ken challenged. "In the passage in Mark, the scribes and pharisees accused Jesus of having an unclean spirit and being in league with the devil. They were so blinded by their own pride and self-importance that they could not recognize Jesus for who he really was. They looked at the incarnate love of God and called it the incarnate power of Satan."

"I think that is what I was suggesting," Dr. James interjected in clipped tones. "They failed to see the goodness in Jesus and in condemning him, condemned themselves."

"Yes," Ken continued, "but the Holy Spirit isn't the good *in* people. He is the one who enables us to recognize and receive the truth, especially the truth that Jesus is the Messiah, God's chosen Son. The Spirit's mission is to bring Christ to us and to witness to His presence. Jesus said he would send the Spirit for this purpose. If you look at Jesus and deny who and what he is, then you are committing the blasphemy against the Holy Spirit that can never be forgiven."

The room was filled with tension as Dr. James, his hands clenched in anger, responded: "Jesus referred to himself primarily as the 'Son of Man,' and probably made no other claims for himself during his lifetime. The early church, believing the resurrection, developed the idea of Jesus as the 'Son of God' long after his death, reading back into Jesus' life the things it came to believe about him. So we have to be careful in our interpretations of the things Jesus is suppose to have said . . . ."

"Dr. James," Ken interrupted. "Are you a Christian? Do you believe that Jesus is God's Son, our Lord and Saviour? . . . ."

A Right Spirit

Everything had broken loose at that point, David recalled, as he sat at his desk the next morning. Several members of the liberal Protestant group had criticized Ken for making accusations and judgments; others had supported Ken and suggested that he had posed the most important question that anyone could answer. The discussion had increased in acrimony until David had finally closed the meeting in prayer. The reconciliation and mutual understanding David hoped for had not been realized. Instead, tensions had been further aggravated, especially between Ken Ferris and Lloyd James, and it seemed probable that Ken and other students would proceed with some sort of protest against Dr. James.

David had been numb. "It was an interesting meeting," had been all that he could awkwardly muster in thanking Dr. James for taking time to come to the meeting. He had so blithely assumed that Dr. James would share his personal faith convictions – that outside of the classroom, elements of the "Methodist minister" would emerge from Lloyd James – but it hadn't happened; the scholar had prevailed. "But there's so much more to prayer than introspection," David muttered to himself, "so much more to the Holy Spirit than inherent goodness, so much more in the Bible than aesthetic delight. Can the Bible be responsibly taught in the classroom without conveying some sense of its importance to the thought and behavior of living communities of faith?"

It seemed to David that the students were at least partly right in their complaints about Dr. James' classroom behavior. If they were right – to the degree that they were right – didn't he owe them his support? Shouldn't he talk to Dr. James and share some of his doubts and questions, or at least tell him of the students' complaints? But would it do any good? Had he already waited too long? It could make matters worse, provoking Dr. James to anger and jeopardizing David's chance to teach. Did he have any alternative? If he didn't support the students in some visible way would he lose their respect and possibly their participation in Chapel worship and programming?

David's inclination was to cancel the appointment and hope for things to blow over. But if he didn't share with Dr. James now, things could conceivably grow worse for the religious studies department, or Dr. James, or especially himself. A wave of fear and anxiety swept over him. He reached for the telephone and then paused. Slowly his head sank to the desk. "Lord God," he prayed, "renew a right spirit within me . . . . *among us;* take not thy Holy Spirit from me . . . ."

TEACHING NOTE: "RENEW A RIGHT SPIRIT AMONG US," (a catalyst for discussing "Discovery and Nurture of the Spirit on Campus," Section II, *The Recovery of Spirit in Higher Education*, ed. Robert Rankin, Seabury Press, 1980.)

This case focuses on the nature of ministry and the role of a campus minister in the midst of spiritual tensions and needs on campus. It raises questions regarding the relation of faith and learning, the efficacy of prayer, the authority and interpretation of Holy Spirit, the requirements of faith, and tensions between various understandings of the Christian faith.

Specific uses of the case

1. Examine David Logan's role as Chaplain. What are his goals, motivations, and needs. Where do these come into conflict?

   In the context of the situation at Raymond College, what does it mean to seek reconciliation, maintain unity, do justice, honor truth, preserve integrity, encourage spiritual growth, return love for hate, accept confrontation, be under authority, seek a right spirit? Where do you see these things happening (or not happening) at Raymond College?

   What are the proper goals and values of a campus ministry program? What is the basis for your understanding?

2. What is the proper relationship between faith and learning? David Logan is both pastor and professor. What problems does this raise in his self-understanding and his relationship to students and faculty?

   Alexander Miller, in *Faith and Learning* (Association Press, 1960, p. 126) said: "Christianity cannot be true to itself without claiming in some sense *to be the truth* about life, and education cannot be true to itself without cherishing the utmost freedom in the undogmatic *quest for the truth* about life." The result "has been inevitable mutual suspicion between the Community of Faith and the Community of Learning – that the one forecloses the question about truth, and that the other qualifies and questions even the true doctrine."

   What advice do you have for Chaplain Logan? Should he confront Dr. James? Has he waited too long? What are his alternatives?

   The authors of the preceding articles share a concern for the "whole person." What does this mean in the context of campus ministry at Raymond College? How should Scripture, religious faith, or personal belief be dealt with (or not dealt with) in the classroom? What are the implications of the way this may vary

from "Christian" colleges to "secular" institutions of higher education?

How might the classroom benefit the believing student? How ought a believing student approach the academic study of religion? What considerations should be taken for the non-believing student?

Nancy Malone writes: ". . . good teaching begets good learning and both involve the whole person – mind, will and emotions – of the teacher and the learner."[1] What makes a "good" teacher? David asks, "Can the Bible be responsibly taught in the classroom without conveying some sense of its importance to the thought and behavior of living communities of faith?" Is it possible to "bring religion to life in the classroom without compromising academic integrity?"

3. What is "spirituality"? What is the relation of spirit to Spirit?

Spirituality is "conscious awareness of the presence of God in human affairs" (Beers). It is "what one is passionate about" (Malone). It "comes from the very center of a person's life, proceeding from God the Father to the Son through the work of the Holy Spirit" (Pippert). "The 'spirit' is concerned with openness to a call from without that becomes an inner summoning." It is *Ruach*, "the world-shaking wind . . . breath, life-activator . . . God's power within, yearning for transcendent" (Ticktin). The Spirit's presence provides hope, giving "power for conflict, grace for unity, strength for love, truth for persuasion" (Hubbard).[2]

Are these views supportive of one another? contradictory? Which of these (and other) views would be most helpful in relating to Dr. James, Ken Ferris, Karen Gleason, Chaplain Logan, Mary McDonell?

4. Examine different understandings of prayer. What does Karen Gleason believe about prayer? Dr. James? David Logan? What are some of the implications of their views regarding God's sovereignty, human freedom, natural/supernatural worldviews, evil forces; spiritual understanding?

Popular conceptions of prayer have been characterized as (1) "nickel-in-the-slot" prayers which assume that prayer given in good faith automatically assures the desired answer, (2) the

1. "Catholic Approaches to Spirituality," in Section II, *The Recovery of Spirit in Higher Education*.
2. The authors cited here contributed to Section II, *The Recovery of Spirit in Higher Education*.

"push-up philosophy" of prayer which waves aside the whole question of answered prayer and claims instead that prayer is like doing pushups, it builds the muscles of the soul, and (3) prayer as ultimately meaningless self-delusion.

In light of this, examine biblical teaching regarding prayer: Intercessory prayer as exemplified by Abraham in Genesis 18:23-31; Moses in Exodus 17:8-13; Elijah in I Kings 18:36-37; Peter and John in Acts 6:4, 8:15, or Paul in Colossians 1:9-12. Or examine some of the promises regarding prayer in Mark 11:22-25; Matthew 6-7, John 14:12-14; Philippians 4:6-7; Ephesians 1:15-23, 3:14-21. What are the "requirements" of prayer? The limitations?

5. What is the proper authority and interpretation of Scripture? Augustine said: "If you believe in the Gospel what you like, and reject what you don't like, it is not the Gospel you believe, but yourself."

   Is the Gospel identical with the Bible, found in the Bible, brought to life by the Spirit through the Bible, or what? Examine the implications of these views and/or the views of Dr. James, Ken Ferris, and others.

This case was prepared by Douglas H. Gregg, Chaplain and Assistant Professor of Religious Studies at Occidental College, Los Angeles, as a basis for classroom discussion rather than to illustrate effective or ineffective handling of the situation.

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I AM YOUR FRIEND

"Number Twenty-three," the harsh voice of the woman receptionist called out as she pulled a cord and the number flipped over in the square white box mounted on the wall. Kate Gilbert saw a young, dark haired Iranian woman stand and glance nervously around the crowded room before walking toward a door on the far side of the room. She was met by an immigration department escort. The receptionist pressed a button under her desk and the door unlocked with a loud buzz. Kate watched the two people disappear down the long corridor beyond the door.

Earlier in the morning, Kate had tried to speak to the young woman and hand her a paper that said in Persian, "I am your friend," but had been told in halting English that she did not need help. Once again Kate asked herself the nagging question at the back of her mind: How could she best respond to her Christian commitment to be a good neighbor to these people?

Response to the Deportation Order

During the past eight weeks Kate's involvement with the deportation hearing for Iranian students had almost reached a fever pitch. Ironic, she thought, how difficult it was to get started. Six days after fifty American hostages had been seized in a takeover of the U.S. Embassy in Tehran, President Carter ordered the attorney general to examine the credentials of all Iranians living in the U.S. on visas. Deportation proceedings were to be brought against any who were not in compliance with the rules of the Immigration and Naturalization Service (INS). Kate's immediate reaction had been concern for the number of Iranian students under her care as the pastor and Director of Columbus Campus Ministries which served three area campuses. She called each of the schools' administrative offices and received similar responses: "This is only routine." "All of our students are fine." "All of their papers are in order."

Almost in spite of these responses, Kate went to Columbus Community College on the morning scheduled for on-campus screening by INS of the sixty Iranians registered there as students. A local pastor who shared her concern about the students accompanied her. In speaking with the college International Student Advisor, they learned that he had set up the room very informally and was advising the students to be "as honest and as cooperative as possible." He bluntly rejected Kate's suggestion that the students be briefed as to their rights or that a lawyer be contacted. The advisor indicated there was "no reason at all" for Kate and her friend to be present. They left, and Kate called back the following morning to be told, "No problems. Everything is fine."

Still uneasy about the situation, Kate pursued her concern at the monthly meeting of the ecumenical Board of Directors of Columbus Campus Ministries (CCM). Kate reminded the Board that in light of the appalling lack of global consciousness among their students they had voted in the fall to focus on international issues. "A positive stance to assist these Iranian students would be right in line with our goals. In addition, our response here is critical to the credibility of any future ministry to international students."

Kate felt the Board was generally supportive; the general consensus, however, was that these hearings were of no real import. Roger Hallman seemed to be speaking for several other Board members in stating that he was aware of Kate's past experiences as a denominational representative visiting in Third World countries and her deep concern for international issues. "However, Kate, your experiences in the past may have made you more suspicious of immigration authorities than is called for here."

Deportation Hearings Begin

Two weeks later, following a Campus Ministries program at Community College in which Kate showed a film on multinational corporations, she noticed two young men who hung back after the others had left. They introduced themselves as Iranian students. After talking about the film, the elder of the two, Abdul, hesitantly shared with Kate that he was one of six students in the College scheduled for a deportation hearing. Two of the six had paid lawyers $2000 each to represent them. Abdul expressed his anxiety that he couldn't afford a lawyer. His family had supported him for the past four years, but with all Iranian assets in the U.S. frozen, American banks would not cash his checks. He was having to borrow from friends to pay tuition for next semester's classes.

As Kate pressed for details behind Abdul's deportation hearing, he repeated his conversation with immigration authorities two weeks earlier. The International Advisor had told him there was "nothing to

worry about. Be perfectly honest." So when asked if he had a job, Abdul truthfully replied, "No," but then volunteered that once during his sophomore year over the Christmas break he had a part time job for ten days. He had been scheduled for a deportation hearing based on this disclosure. Abdul then shared with Kate, "I have been told by others that many foreign students work. INS always looks the other way. I did not intend to do wrong. I only want to finish my studies."

Kate remembered how upset and angry she had been. Even criminals were given the right to remain silent rather than give personally incriminating testimony. She took Abdul's address, promising she would contact him as soon as possible. She also asked for the names of the other students up for hearings. Abdul knew only two of them.

In the next few days Kate contacted friends in the area YWCA as well as a lawyer who worked with the State Civil Liberties Union. Together they found an attorney to represent Abdul and worked to establish a list of additional laywers willing to volunteer time for other students. A federal judge had by now declared a stay in the deportation order; the Columbus office of INS, however, responded that although they did not now have the authority to physically deport any Iranians, they would continue with the hearings.

Kate recalled her frustration as she then attended the first deportation hearings at the immigration office. She soon felt the large sign over the receptionist's desk, "Courtesy: The International Language," to be in stark contrast to the response of the IRS officials. She was bluntly refused admission to the hearings after stating that she represented the clergy seeking to minister to the students. The large number of reporters who made stronger demands on the basis of the public nature of the hearings were finally admitted, and Kate entered the hearing room with them.

After the first day of hearings, Kate realized the tremendous importance of having a lawyer. Though Kate liked the judge – found him to be sensitive, even caring – she also found those students trying to represent themselves often not understanding the nuances of the questions asked. Kate recalled Mohammed-Khusraw who had been told by his academic advisor in the school of architecture that "on the job" training would be extremely helpful. The advisor signed the required INS papers to request a "green card" allowing a foreign student to hold a paying job. Khusraw was told by INS that he needed evidence of the job before they would issue the card. A period of 13 days elapsed between the time Khusraw began work and the paper work was completed by INS. Based on the evidence presented at Khusraw's hearing, he was told that he had broken the law and would be deported. He should have had the green card before he began work.

Khusraw later shared with Kate that he had been frustrated, deeply angry with the judge's decision. When asked by the judge, "Do you want to appeal this decision?", he had shouted, "No!" Kate also learned that if Khusraw were to return to Iran at this time, his life could be in danger because of his political stance. In turn, if he requested political asylum in the U.S., his family would be placed in jeopardy. Four days after the hearing Khusraw was in Columbus Hospital with a bleeding ulcer. Though Khusraw's refusal of appeal was technically final, Kate made arrangements for a State CLU attorney to apply for an appeal; she also made arrangements with a local congregation to assist Khusraw financially during this interim period.

As the hearings were conducted in the state INS office in Columbus, Kate found Iranian students coming from colleges and universities all over the state – many as frightened and unprepared as Khusraw. Of the 650 Iranian students in the state, there were 90 whose status would be examined. Though her specific ministry was to students in Columbus, Kate felt a responsibility to all those who came for hearings. Kate began contacting chaplains around the state to alert them to the problems many of the students were facing.

At Khusraw's and subsequent hearings Kate became increasingly distressed by the large fees – $750 to $2000 – privately employed lawyers were demanding. As she tried to notify students of the free legal services available, INS refused to give out the names of students scheduled for hearings on the basis that this would be invasion of privacy. Kate knew that INS had to notify a student seven days in advance of the hearing date. However, when asked for the dates of future hearings, with no name, INS also refused on the basis that "this information is not available." As she then turned to contacting area and state schools, Kate found administrators indicating, "None of our students has any problems." Asking Iranian students to "spread the word" about the legal and financial aid was even more difficult because even those on the same campuses were divided politically; they had no contact with one another. Kate also felt the natural shyness and pride of many of the Iranian students was a hindrance to their asking for help even when they needed it. Many feared exposure of themselves or their families.

Response of CCM

Kate took several courses of action. She continued to monitor the hearings and take notes, trying to help students like Khusraw. She sat for hours at a time in the reception room with students prior to their being summoned. She had a letter prepared to hand out to students stating that representatives of Columbus Campus Ministries cared about them and

wanted to help. Kate contacted local pastors and urged them to raise the concern for students with their congregations and to ask for hearing monitors.

In mid-December as the pro-American demonstrations spread, Kate found the atmosphere on many campuses confused. Emotional flag-waving students confronted one another in separate demonstrations. Banners which read, "SAVE OIL; BURN IRANIANS" and shouts that Iranians were blackmailing the U.S. were met by frustrated cries of, "We can't be doing this" and "That's what they're doing in Iran." Kate responded by contacting faculty on area campuses whom she felt would be supportive of the Iranian students to inform them of the work of CCM. She felt this would be the best way to reach local students.

In various public and private encounters with students, faculty, and area congregations, Kate tried to speak to her primary concerns. "The move to deport students puts all international students on notice that they could be expelled if our country disagrees with theirs. We're not practicing what we preach. We are using people for our own political purposes. Our international students are told that in America everyone is free – their experience tells them 'Everyone but Iranians.' They could have been messengers of good will, but unless we help them, they will return home totally misled about the meaning of political democracy. When we permit harrassment of minorities we must assume responsibility for this harassment. The violation of civil liberties of any minority leads to the violation of our own civil liberties."

Kate also wrote a letter to the editor of the Columbus Herald in support of Iranian students. The editorial page that day contained numerous other letters urging direct actions against Iran unless the hostages were released. It was following publication of Kate's letter that the threatening and obscene phone calls began. These became more frequent after the Columbus Advocate, an alternative weekly newspaper, published a full page article on the deportation hearings, citing Kate's work with the students.

Kate was not surprised when one of the phone calls came during the January CCM Board meeting. Most of the twenty-three members of the Board – composed of representatives from the Protestant denominations and individual congregations which supported Kate's ministry – were present. Kate outlined the progress that had been made in support of the Iranian students. Over twenty persons, primarily representatives of community organizations, members of area churches and campus faculty members were now enlisted as hearing monitors, three Iranian students had been directly helped financially, and legal services had been provided for another twenty-two.

Jason Hanks, whom Kate knew as a member of the Columbus First Church, looked to the group as he addressed a question to Kate. "It appears that you've done an exceptional job here, Kate, but I've also got to express some concern. You're spending an enormous amount of time on this handful of foreign students, most of them Moslems. What about the other 16,000 full and part time students on our campuses who are also your responsibility? Sixty-one percent of these are women, 45 percent minority – primarily Black and Hispanic. Hundreds are single parents. How much of this involvement with the Iranians is because you want to do it, and how much is in direct relationship to your ministry on these campuses?"

"Jason, in the context of the Old Testament tradition, our faith calls us to care for the sojourner – the stranger in a strange land. It is equally my Christian responsibility to witness to truth and justice – for both Christians and Moslems, whether American or not. I have never been so convinced of loss of humanity as in this situation – for both Iranian students and the INS personnel who have been mandated by government policies to prosecute them. My job – my citizenship – none of these take priority here. I have never been clearer about owing my accountability to God and God alone.

"I am also convinced, however, that my role in this situation is directly related to my responsibilities as student pastor and director of CCM. Two of our institutions educate primarily lower middle class persons for immediate employment. Consequently, the short-term question of a job takes priority over long-term questions of justice. Moral and ethical questions are not raised. We must challenge the values of our students as well as push the churches toward an awareness that higher education today is one of the most direct ways to deal with justice issues. In the case of these Iranian students, we have blatant injustice staring us in the face. Perhaps the most significant ministry I can offer our American students and our congregations is for them to see the church actively taking a stand against injustice. When you consider the forums to which I have been invited to speak, and the positive response of many students and members of congregations who support our ministry to higher education, this ministry may be more visible and viable than it has ever been."

Invitation From Friends of Iran

The number counter rang up 32. Ironic, Kate thought, the mechanical number counter had replaced the "COURTESY" sign two weeks into the hearings. Kate smiled and reached out to touch the hand of the Iranian girl with whom she and the volunteer lawyer were waiting. Shareen's number would come up next. She had only been in the U.S. for

four months. One of her primary concerns had been for her family in Tehran. While sitting in the waiting room, Shareen had shared with Kate. "They know I am here in your country all alone, without my family or friends. I know the newspapers there have been full of the anti-Iranian things. The last letters I got from them had been opened and examined. I do not know if that was the United States or the Khomeini governments. But my family does not believe my letters saying I am all right. They imagine retaliation against us. I have not been able to contact them by phone. If only I could let them know."

Once again Kate thought about the invitation she had received only two days ago – an invitation to go to Iran. One of the most important reasons to go, Kate reasoned, would be to assure people like Shareen's parents that she was safe and in no danger.

The invitation had come from a professor of Political Science in Ohio who indicated that he and several others deeply concerned about relationships with Iran were forming a people to people friendship exchange of fifty concerned Americans to spend two weeks in Iran. Kate's name had been suggested from several sources. The organization, called Friends of Iran, "would supply all necessary funds" if Kate could not pay her own way. The caller expressed delight when told that Kate's passport was in order and that she had had previous third world experience. "Most of the group have never traveled outside the U.S. and many do not have passports. But there are times our consciences make us take bold and courageous steps." Kate indicated that she needed to think about the invitation and would call back in three days.

During the following twenty-four hours Kate made several calls to friends in other campus ministry settings. From various sources she gathered that many of the funds to support Friends of Iran were coming from connections in the ruling Revolutionary Council of Iran, from the Iran Student Association, and from friends of faculty in higher education. Many of those already invited from across the U.S. were noted for their outspoken positions in favor of the militant's demands that the deposed Shah be returned and tried in Iranian courts and that the U.S. acknowledge its complicity in the murder of some 10,000 Iranians. There seemed to be few white males invited to join the group; most were women, Blacks, Hispanic, or American Indian. In many ways, Kate felt this was a positive sign, but she was uneasy that members of a group of this nature might attempt to "out-radical" one another. Kate knew that if she joined them, it would be impossible to separate herself from their actions or statements. She was clearly opposed to many of the U.S. economic and military policies abroad, particularly in the third world, but she did not want to be perceived as giving unquestioning support of the Ayatollah Kohmeini's militant Islamic republic. If she accepted the

invitation, could she return to her own constituency in Columbus with credibility – particularly with those churches who supported her ministry and with whom she had worked so hard for five years to establish rapport?

On the other hand, Kate felt her faith had given her courage to risk a prophetic ministry here in Columbus even when the cause was unpopular. If she were seriously engaged in ministry to these Iranian students, Kate was convinced that she could be of greater help to them if she had first hand knowledge of their land. She was acutely aware of her ignorance of Iran and the need to educate herself and others. Though the Iranian students with whom she visited were quite different in their individual political attitudes, the one factor about which they had been unanimous was a deep hatred for the Shah, a hatred based on incidents and a rule which Kate had not previously seen exposed in U.S. media. For the first time the U.S. public was learning about the atrocities committed by the Shah's CIA trained secret police.

It was now early January. The Shah had left the hospital in New York and taken refuge on an island governed by Panama. The U.S. was threatening economic sanctions to force the release of the hostages. In reaction, the militant Iranian students seemed even more set on their demands for the Shah's return. Even if the Friends of Iran could have no direct effect on the situation, Kate asked herself if it wasn't equally important for Americans, especially those representing the Church, to reach out in friendship and not in anger? Wasn't this integral to the message of peace that pervaded her ministry?

After four hours of waiting, Shareen's number was finally called. As Kate stood to go into the hearing, she looked down at the name tag that she and the other monitors wore. On it was written in Persian, "I AM YOUR FRIEND." Below this was Kate's name. There was no way Kate could afford to go to Iran on her own. Would going with this group and traveling in Iran in the midst of hostility between their countries be the most loving response Kate could make to her friends? Or would going to Iran so focus attention on events in Iran that she would undercut her broader ministry to sensitize campus and church communities in Columbus to the plight of Iranians in the U.S.?

TEACHING NOTE: "I AM YOUR FRIEND"

USES OF THE CASE

(1) For participants in campus programs exploring creative models of action in issues of world concern.

(2) For campus ministers to consider the forms of ministry and how they relate to a variety of constituencies.

(3) For campus ministry boards to evaluate priorities for ministry to diverse constituencies.

(4) For congregations to develop awareness of ministry to higher education and ways they might contribute to and benefit from programs addressing international issues.

TEACHING THE CASE

Persons. Consider beginning discussion of the case by focusing on the persons in the case: What do you know about Jason Hanks or other members of the Board of CCM? About Khusraw, Abdul or Shareen, the local students on the Columbus campuses, or about Kate Gilbert? What do you know about the feelings of these persons as individuals and their responses to one another as they interact? A discussion of persons is also a means of clarifying basic data in the case. (Eg., What you know about Kate is revealed by the actions she takes as well as by what she says.)

Issues. As a way to center on the issues, suggest that participants *vote* on whether or not Kate should accept the invitation from the Friends of Iran. Follow this by a discussion of reasons supporting either decision and the presuppositions behind those reasons. (Eg., Kate speaks of her actions as a response to her "Christian commitment to be a friend." What theological understanding undergirds this conclusion?) Ask participants to move beyond Kate's reasons and add their own in support of either vote. What are the implications of either decision?

The discussion could then move to raising other significant issues in the case. A *few* of these might be: A conflict for Kate in her form of ministry; i.e., a prophetic ministry to churches and local students vs. a pastoral ministry to international students. A conflict in constituency for both Kate and members of the Board; i.e., focus on a small group not strictly related to the program or on larger groups. A conflict in loyalty and use of time between responding as fully as possible to Iranian students (better understanding their homeland) and continued ministry to local students.

Alternatives. In light of the numerous issues raised, what alternative does Kate have? If she goes to Iran, how might she responsibly counteract what she sees as the negative aspects of joining such a group?

If she decides not to go, do you see other ways she could extend her ministry to the Iranian students?

Whether Kate goes or not, she is still faced with the question posed by Jason Hanks: Is her ministry to Iranian students at this time significantly relevant to the faculty and student communities in Columbus? What alternatives does Kate have to respond creatively to this conflict? (Eg., Would it be helpful for Kate to work with the Board in Bible study on the meaning of a "stranger in a strange land"? Are there ways for Kate to broaden her relationships to local students? (Note: her primary contact with students has been through sympathetic faculty members; no students are involved as monitors, etc.)

Resources. Consider applying insights from the essays on Action and Faith as you deal with the questions facing Kate Gilbert and the Board of Columbus Campus Ministries.

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Beverly Asbury[1] introduces the concepts of "docility" and "re-inventing private life" which are rooted in his conviction that "involvement and action lead to contemplation and that contemplation and seeing are prerequisite to further action." Kate Gilbert has responded to the situation of the Iranian students with decisive actions. In what concrete ways might she "re-invent" her private life? What would you see as the end results of this? What is the basis for Asbury's suggesting this route?

Ronald Sider states his belief that "the only solid foundation for campus ministry in the 1980's is a thoroughly biblical – and therefore thoroughly radical – faith." He goes on to suggest specific biblical foundations which might undergird Kate's (or any campus minister's) commitment to justice. How might Kate draw on these resources? For herself? For the students (local and Iranian)? For her Board? What light could these biblical resources shed on the decisions facing Kate?

Mary Luke Tobin declares that the university community can successfully relate to both the active and contemplative life ". . . if the university is a place where there exists some space and time for thought, prayer, and the discerning process." Taking into account the nature and size of the campus setting in which Kate is ministering, can you suggest concrete ways she could respond to Tobin's challenge? Are there ways Kate is currently engaged in relating the contemplative and active life?

Arnold Wolf sees his goal as chaplain "to be worthy of their (his students') trust." To him, "trustworthiness means a relentless willingness

1. The authors cited here contributed to Section III, "Contemplation and Action in Higher Education," *The Recovery of Spirit in Higher Education*, ed. Robert Rankin, Seabury Press, 1980.

to see the world I live in, judging but not judgmental, perceptive but not least of the beam in my own eye." In this same light Kate comments that her concerns are to establish trust with the international students by responding to their needs and to maintain the credibility she has established with local congregations. To what ends is she working to build this trust? How is she building trust with local students?

Parker Palmer contrasts "the academic eye" with "the spiritual eye" which "looks upon the same world and sees, beneath those desperate and wishful notions, brokenness and fragmentation and alienation, and proceeds to seek a source of healing and wholeness." Kate is responding to brokenness in the Iranian students; how is she responding to alienation and brokenness in "local students"? Are there additional responses Kate might make to either students, the members of local congregations, or the Board members? What kind of "healing and wholeness" might Kate be seeking?

This case was prepared by Alice Frazer Evans of The Hartford Seminary Foundation as a basis for class discussion rather than to illustrate either effective or ineffective handling of the situation.

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THE HUB

The informal worship service concluded with shared smiles, warm hugs, and the "passing of the peace" between the five students and Campus Minister Tom Everett. As Sharon Baker was walking toward the door with the other Ashford College students, she heard Tom call her name. Tom spoke to Sharon privately: "Sharon, you've been one of the staunchest supporters of the decision to worship here in The Hub on Sunday mornings. That's why I wanted you to be the first to know that next week will be the last regular service we'll have. I'll be glad to talk it over with you if you like; I value your feelings and your perceptions about this."

Sharon responded slowly, "Thanks, Tom. I realize we haven't had many students come. But in my mind our worship together and the growth of our community seem almost inseparable. I guess I really do need to talk this one over."

Sharon Baker

Sharon accepted Tom's offer of a cup of hot tea and sat down at one of the restaurant tables as Tom walked into the kitchen to put water on to boil. As she gazed around the familiar, friendly little room, Sharon thought back over the planning and creating that had occurred here over the past two years. She was also aware of what a tremendous difference The Hub and the people who came had made in her life.

Sharon was now a junior at Ashford State College. As dormitory space was limited, she considered herself lucky to be one of the 2,500 students who lived on campus. There were an additional 12,000 day and night students who commuted from as far as 50 miles away. Located in the residential outskirts of an industrial town of 80,000 people, the college had a large teacher training program, in which Sharon was enrolled, but there were growing schools of business and technology.

Though she could go home on weekends, Sharon recalled the terrible loneliness of her freshman year. It seemed all of her classes were filled

with non-residential students who rushed out to get home to children or part-time jobs. The only informal place on campus to meet new people and for students to get together was the Student Center to which Sharon had developed a growing aversion. The Center served beer which was, in Sharon's mind, consumed in vast quantities, and the place always seemed sloppy and loud. To her surprise, Sharon realized that there wasn't a single place near the campus where a student could go and relax where no alcohol was served. It wasn't that she was against the alcohol; Sharon felt free to have a beer every now and then. It just seemed that any social mixing dictated that there would be drinking, and alcoholism appeared to be a growing problem on campus.

Sharon had met Tom Everett at a four part series on world hunger sponsored by Protestant Campus Ministry. At that time Tom was a senior seminary student intern working on campus under the supervision of Fred Kelly, the Protestant campus minister. Funds for Tom's internship came from his seminary. Financial support for Fred's ministry came from several sources, one being his half time salary from United Ministries to Higher Education (UMHE). In the five years he had been at Ashford College, Fred had spent a great deal of time speaking in area churches; in Fred's words, he felt "a real sense of mission to raise the consciousness of local congregations about their own ministry to institutions of higher education." Several area congregations as well as denominational boards supported the Protestant ministry at Ashford. The Protestant, Roman Catholic, and Jewish campus ministry programs had office space in the college counseling center: all three pastors held adjunct status in the counseling staff. For their own campus ministry programs, Fred and Tom could schedule ahead to reserve the one large meeting room in the Newman House, owned by the Catholic ministries program.

The February of Sharon's sophomore year, she had been visiting in the Student Center with Fred, Tom, and several other students. Amid the noisy din of the Center, they had been discussing the role of Protestant Campus Ministry at Ashford. Up to this point, the program had consisted primarily of discussions on contemporary topics, some Bible study, some worship. There were usually six to twelve students in attendance unless the program sponsored a "name" outside speaker when the budget could be stretched to pay the honorarium. In addition, a great deal of Fred and Tom's time was devoted to student counseling. As the students discussed the programs, one student had commented, "You know, we never seem to pull together a consistent group of people. A lot of different people come to different events, but we have no way of relating to one another. There's no sense of 'we' in what Campus Ministry is doing." There was a murmur of agreement from the other students.

Fred then asked, "If we were to focus on one specific thing, what would you want most?"

Sharon had responded, "A place where we can feel welcome, comfortable, and not pressured into drinking." Other students who had also shared their feelings of separation and alienation agreed with Sharon and added that their greatest need was a place to retreat where they felt a part of a real community.

The Hub

Over the next four months Fred, Tom and these students as well as a number of others began to design the drop-in center. Its focal point would be a health food restaurant. The Board of Directors of the Campus Ministry program included individual representatives from ten supportive local congregations, several denominational representatives, students and faculty members at Ashford, as well as three representatives from the community at large. The Board of twenty-seven members selected a Planning Core for the center consisting of six Board members and six interested students, including Sharon Baker, who all worked closely with Fred and Tom.

In May they rented a small one room store nestled between a barber shop and a bar in a row of little shops adjacent to the campus. Following Tom's seminary graduation in early June, he was hired as the full time director of the center, now christened, "The Hub." He and his wife moved from seminary housing into an apartment closer to the Ashford campus.

The Board had voted to take the "leap of faith" and expend the entire Campus Ministry savings account for rent, remodeling and building and for Tom's initial salary. At the same time a grant proposal for $9,000 was underway for additional denominational funding. The proposal read in part:

> Increasingly alcoholism is a serious threat to the health of college students. This project will address the issues of alcoholism in a positive and redeeming way by opening The Hub, a center for community building. At The Hub students may gather to receive counseling, meet friends and discuss issues of religious, political and social importance. Games and light refreshments will be available, all in an alcohol free atmosphere. No such place presently exists within walking distance of the campus, especially on weekends.

In the annual report to UMHE Fred and Tom also declared that the focus of their ministry at Ashford College was to be: "Experiments in Community Building."

Tom spent most of the summer remodeling and decorating the long, narrow building. State prison industries built ten low wooden tables.

These were then surrounded by bright fabric-covered pillows made by students. Contemporary spotlight fixtures illuminated student art work hung on the walls. The kitchen was set up to prepare sandwiches, hot soup, coffee, cider, and herb teas. Backgammon, chess and checkers sets as well as magazines and literature on a variety of social concerns were available for student use. Tom and his committee placed announcements on campus bulletin boards and spoke to faculty and students. They waited . . . and the students came.

By mid-October Tom found over fifty people a day coming into The Hub, though the space would comfortably accommodate only fifteen to twenty at one time. As the restaurant was open weekdays from 10 a.m. to 3:30 p.m. and 7 to 11 p.m., and until midnight on Friday and Saturdays, a wide variety of commuter students as well as residents could drop in between classes. Several faculty members had begun adjourning classroom discussions to continue in The Hub; the art department was exhibiting student art work on a monthly basis, and the women's center moved their regular meetings to The Hub for lunch. Fred and Tom were also elated to learn The Hub had been awarded the denominational grant of $9,000. This was balanced by the sobering news that it might be many months before the first installment of this money would arrive. Fred began to investigate a number of other funding sources, including additional grants.

Sharon remembered grinning and referring to their "Student Center conversation" nine months earlier as she triumphantly handed Tom a copy of the latest student newspaper. Sharon pointed to the lead paragraph of a front page article on The Hub:

> The social activist and the chess player, the agnostic and the Campus Crusader, the cheerleader and the health food freak and the guy who complains that Ashford is "one giant Disco." What do these students and a host of others have in common? The answer is The Hub, a recently opened coffeehouse/social action center/church/counseling center on the Elm Street corner of the campus.

The article went on to describe the center and to underline Tom's future plans for the Hub "to serve as a center for a social action committee and ecumenical Sunday worship services."

The Peace Community

During Tom's internship year, he had met on a weekly basis with a handful of students, including Sharon, concerned with social action who dubbed themselves the Peace Community. Now that The Hub had opened, the group no longer held separate regular meetings – some had graduated, others joined them – but they continued to see one another frequently and hold lively discussions. Sharon found Tom's insight on issues of social concern, his knowledge of existing social action groups and

literature, and his burning concern for justice to be major factors in the focus and energy of their growing support community.

Tom had shared his personal concern with several in the group. "I see much of my role here at Ashford and our joint ministries here in The Hub to be those of listening, counseling, and trying to meet the tremendous needs of those who come to us. Our ministry here has been to create a place for healing. But for me, personally, my life also has to be a statement. There are important things students need – but may not know they need. There is a brokenness in the world today to which our eyes must be opened. This is much wider than the individual alienation and brokenness around us on the Ashford campus. There is a need to educate and mobilize people on this campus to the pressing social issues in the world around us."

Sharon and friends in the Peace Community shared Tom's vision. Particularly on issues of disarmament, a number of students had become convinced that they no longer had the luxury of choice. They must act for peace *now*. In January eight of their group had picketed the Army recruitment drive on campus, sitting down with placards in front of the recruitment tables. Tom's sign had read, "Blessed are the Peacemakers – Children of God." They were now planning a major disarmament conference in conjunction with other state and local peace organizations to be held in the state capitol. Sharon felt that the work of this group had become one of the most significant factors in her life. There was a oneness of purpose and an incredible sense of support from this community that let her dare to believe in Christ's unbelievable call for peace.

The Worshiping Community

Sharon snapped out of her reverie as Tom sat down at the table with two steaming mugs of spice tea. Sharon opened the conversation. "Tom, I appreciate your realizing how much has been at stake for me in these worship services. Though I was raised in the church, I strongly rejected it and refused to attend after my sophomore year in high school. But this past year meeting, talking, working with you and our Peace Community – for the first time in my life all those stale, hackneyed Bible phrases – "Love your neighbor," "Pray for your enemies," "Blessed are the Peacemakers" – these now have substance, real meaning. They connect! I need to celebrate this connection: I need to be nourished by Christ's promise to be with those who risk for His sake. Tom, it's impossible for me to worship in my home congregation or in those I've visited in Ashford. These people are so obsessed with the $50,000 building program, they're not even aware millions of people are starving this very minute, or that the bulk of their taxes are paying for weapons to destroy their brothers and sisters. You know the flak that even some of our Board members gave over the recruitment sit in. I need to celebrate the

Good News here in this community because this is where I hear it spoken."

Tom was silent for several moments and then spoke slowly. "It's certainly true that the ideology of our community here doesn't always agree with that of many of our local congregations. Our interpretation of the Gospel is different because we are different, and I believe the church must be different here in a ministry to the campus community. But it's because of these differences that we may have to celebrate that Good News in different, non-traditional ways.

"Think back about our first conversations on The Hub and the different kinds of communities we talked about. If we had wanted to hang out a shingle, declare our intent, we would have established an intentional community, then those who fit would come. We've built The Hub on the reverse. Our community is trying first to recognize the needs of the people we serve; we want them to feel free to come here, and their needs dictate the direction in which we go. This place is not explicitly marked as "Christian" because then so many would not come due to old stereotypes and negative experiences in the traditional church."

Sharon interjected, "You're right. I know I wouldn't have come here last year if this had been advertised as a Christian center. But now that I have become really aware of the power of Christ's message, I'm not ashamed of that. I want other people to know about it."

"But, Sharon, think about our relationship to the variety of people who come in here. If it does 'click' when they're here, they find out – think of those who feel free to engage explicitly in Christian dialogue. When the timing is right, it will come. Everything I do is grounded in the faith that the need must arise in the student – not in me. That's what brings me to this decision about the worship service. I think the need was in me, not in the students."

Sharon took a sip of warm tea and looked around The Hub before she spoke. "I've heard you talk about this place as being a church. I know that after some of our programs or gathered here before an event like our peace demonstration, we have had prayers and shared communion. But how can we really be the church without regularly declaring this?"

"Sharon, a church to me is alot more than a place where you say Christ's name or conduct formal worship. I am convinced that this place we've built is 'sacred space.' People gather here for replenishment – both spiritual and bodily. Here they find communal support, pastoral guidance, and through the social action work of so many of you, they hear a prophetic witness. These are all dimensions of the church invisible. I've also been struggling with my own need for organized worship. A

time to celebrate God, a time for common confession, communal prayer. Maybe even my need to be a priest. But I have to ask if this is a need of the community to which I am ministering. We've learned over the past two months that other than yourself and perhaps John Denham, there's no constituency for a formal service."

Sharon smiled and nodded her head. "I think I do understand where you're coming from. I suppose it doesn't make sense to open up The Hub on Sunday morning – especially with our oil bills this winter! – for you to prepare a service and then have only two or three of us here. But I'm still unsettled about this. I can't articulate it very well, but maybe worship for our community falls into the same category as you see prophetic witness about pressing social issues. Why isn't regular worship something we don't know we need but somehow the Church gives anyway? Why is there a difference between the two?

TEACHING NOTES: THE HUB

USES OF THE CASE:

This case can be used in a number of settings to encourage dialogue between the authors of "The Ministry of Faith Communities" and the case characters, particularly Sharon Baker and Tom Everett:

(1) Students and campus pastors might consider the model of The Hub to meet needs in their own campus setting, evaluating the underlying implications of this particular form of ministry.

(2) Congregations with ministry to area campuses might consider their role in relationship to a ministry such as that of The Hub. Should ministry to a student community such as that of Ashford be different from that in/to a local congregation? Why or why not? If so, how? Is there any role of ministry by the campus to the local congregation?

(3) Judicatory bodies considering funding of experimental programs in campus ministry might examine the implications of their decisions for approval or disapproval of certain projects.

(4) Campus pastors and chaplains might focus on their own style of ministry as they ask themselves the same questions asked of Tom Everett.

AREAS FOR POSSIBLE DISCUSSION:

Issues. Consider approaching the issues in the case from the foci introduced by Sharon: To what degree and in what circumstances is the

ministry of the Church a response to persons' needs – both recognized and unrecognized? When should the ministry of the Church be a statement rather than a response? Is it necessary for a Christian community to overtly state its purpose? Why or why not?

What needs in the Ashford community does The Hub fill? Tom and Fred state their goal to be "Experiments in Community Building." What type of community are they seeking to build? What elements in The Hub work toward this goal? Is regular worship essential to this goal? Why or why not?

What would authors Levy, Payne, Williamson and Prevallet see as essential elements in building a faith community? What do they see as primary drawbacks? What insights or specific suggestions might they offer Sharon, Tom or Fred in their building of a faith community? What are the basic differences in the kinds of communities each is proposing?

Persons. Sharon Baker. Discuss Sharon's present situation. How has she been affected by her involvement in The Hub and the Peace Community? Is she stating that her present spiritual needs are different from those of other students? How does Sharon's own confession of alienation from the Church support the "indirect" Christian approach of The Hub?

Tom Everett. How would you describe Tom's theology of ministry? What evidence in the case suggests Tom's belief in a co-ministry with the students? (Note references to "our ministry.") What does Tom perceive as the mission of the Church at Ashford College? In what context does Tom see social action? How does he perceive the role of worship? How does the ministry of The Hub reflect Tom's understanding of ministry?

Fred Kelly. What do you see as Fred's primary roles in campus ministry at Ashford State College? Are there clues in the case about his relationship to Tom? (e.g., One might suggest a trust in Tom's ability by Fred's continued involvement with financial support for The Hub but withdrawal from actual running of the restaurant.) Could the relationship Fred has built with local congregations be used to enable Tom to respond in a different way to the issue of corporate worship?

Alternatives. The Hub is in its first experimental year of operation. All aspects of its design and program seem to have been well received by students at Ashford with the exception of regular Sunday worship. In a discussion of the question of worship in the context of community building, consider the following statements:

Richard Levy,[1] in describing the Shabbaton as a way of deliberately entering holy space, time, and purpose says, "When darkness comes again on Saturday night, Havdalah is recited, commemorating through wine, spices and light that the limits of the holy Shabbat have been reached and the moment has come to step over into ordinary time enhanced by the experience, fortified against the ambivalence of the Western week." In the case Sharon refers to occasional worship experiences in which the Eucharist is served. In what ways are these liturgical experiences the same and how do they differ from those described by Rabbi Levy? How might the type of liturgical experience suggested by Levy be incorporated in Tom and Sharon's ministry? To what purpose?

Eric Payne makes the point that, while Black Evangelicals regularly gather for celebrations of their faith, "They could harmonize their concerns for furthering Evangelical beliefs with the egalitarian course of Black people." How do Tom and Eric Payne differ in their perception of the relationship between social action and Christian worship? To what extent might the differences be based on a different constituency and to what extent on a different perception of ministry?

Elaine Prevallet, discussing communities which have been organized around issues or causes, states that these communities "must . . . develop ways of searching the truth of their hearts, of submitting their strategies to the deeper will of God, of holding their actions under the scrutiny of the Word of God in the gospel, heard and interpreted within the community." She goes on to say, "This kind of ministry will then demand a high degree of interior discipline, and communities must foster such discipline; fasting, communal prayer and reflection, time for searching, alone and together . . ." Are there creative ways Tom could respond to Elaine Prevallet's statement without violating his own conviction that his ministry must not be the imposition of his needs (i.e., patterns of regular worship) onto the individuals to whom he is ministering (i.e., those who may not be ready for this type of structure.)

Joseph Williamson, in describing the work of the Church of the Covenant, which, like the Hub, has a central concern for a prophetic ministry, expressed his initial surprise at "the creation of a vital sense of ourselves as a worshipping community." Are there any models in the ways in which Covenant responded to this "renewed awareness of the importance of liturgy, of music and of the drama of sacramental acts" that might inform Tom and Sharon in their ministry in The Hub?

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1. The authors cited contributed to Section IV, "The Ministries of Faith Communities," *The Recovery of Spirit in Higher Education*, ed. Robert Rankin, Seabury Press, 1980.

Myron Bloy asserts that ". . . God is no respecter of persons . . . The community must remain always open to the leading of the Spirit concerning its own leadership. Thus students, faculty, administrators, staff, spouses, whoever is joined to the community, are all looked to for the insight and leadership they are given in behalf of the whole community." Are there creative, concrete ways in which Tom and Sharon could incorporate this insight into their understanding of worship that might affect the continued growth of their community?

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